

Chapter III. Population.

CHRISTIAN REVERTS.

with him. They perform no ceremony either in honour of a girl's coming of age or of her first pregnancy.

They bury the dead, and, after mourning three days, purify themselves with ashes and soda brought from the house of the village washerman. When a man is on the point of death they pour into his mouth a little cold water in which they dip a leaf of the sweet basil plant. After death the body is bathed in warm water, wrapped in a new shroud, laid on a bamboo bier, and carried on the shoulders of four men. On reaching the burial-ground the bier is set down and the corpse lowered into the grave. The grave is filled, and cooked rice, fowl, curry, and liquor are offered on the grave. On the third day, after undergoing purification, as is done on the occasion of a birth, they go with cooked rice, fowl, curry, and liquor to the grave, and asking the spirit of the dead to strengthen himself by feeding on the offerings, ask him to come home and live with the ancestors in the cocoanut. After doing this they come home and feed the crows and then the caste people. A person of the sex and age of the dead is presented with a suit of clothes. A similar feast to the community and the present of a suit of clothes is made on the first anniversary of the death. They have an hereditary headman called *budvant* with an orderly called *kolkar*. Breaches of social discipline are punished either with fine or excommunication at meetings of adult castemen under the presidency of the *budvant*. When the refractory refuse to obey caste decisions they are put out of caste until they submit. When a man is under sentence of excommunication, none of the caste people hold any intercourse with him. They do not send their children to school or take to new pursuits.

MUSALMÁNS.

Musalma'ns, numbering 24,171 of whom 12,256 are males and 11,915 females or 5·73 per cent of the total population, are scattered over the whole district. They are divided into twelve sections, Naváiyats, Dakhnis, Konkans, Moghals, Maniárs, Momins, Mápillas, Kákars, Ghuláms, Sidis, Dhobis, and Kasáis. All Musalmáns eat together, but as regards marriage the twelve sections form nine distinct classes. Dakhnis, Konkans and Moghals intermarry and form one class; Momins and Maniárs or Patavkers combine to form a second class; and each of the remaining seven classes forms a distinct community.

According to their own tradition the NAVÁIYATS, a name which seems to mean new-comers, fled from Kufa at the head of the Persian Gulf to escape from the cruelty of Hajjáj Ibn Yusuf who was governor of Irak about the close of the seventh century. The original settlements were recruited by the Persian and Arab merchants, who, between the eighth and the sixteenth centuries, settled in large numbers in the ports of Western India and married women of the country.¹

¹ Masudi's *Prairies d'Or*, II. 86. The Arab traveller Masudi who visited Cheul in the early years of the tenth century, apparently from his own observation, states that the bulk of the immigrants had married women of the country. According to the account of their history given by the Naváiyats of Maisur (Wilks' *South of India*, I. 242) they are of pure Arab and Persian descent and in matters of marriage have from the

Chapter III.
Population.
MUSALMÁNS.

The KONKANIS and DÁLDIS believe that they came from Rájápur in Ratnágiri about a century ago under the stress of a grievous famine; the DAKHNIS state that they came from Bijápur as soldiers and officers during the seventeenth century when Kánara as far south as Mirján was held by the Bijápur kings. The MOGHALS claim descent from Upper Indian Musalmáns who settled in the country during the Moghal supremacy (1680-1710), and perhaps during the rule of Haidar and Tipu of Maisur (1763-1799). The MOMINS are believed to have come in search of employment in 1818 when Bijápur passed from the Peshwa to the English; the MÁPILLÁS are immigrants from the Malabár coast; the KÁKARS and KASÁIS have come from Dhárwár since the introduction of British rule; the GHULÁMS were formerly slaves of the Dakhnis and Naváiyats; the SIDIS are descendants of African slaves who escaped from their masters in Goa; and the DHOBIS are local converts.

The Naváiyats are found only in Honávar and its villages and the Dakhnis and Konkanis are spread over the whole district. The Maniárs are found in Kárwár, Ankola and Kumta. The Moghals and Momins are confined to Kárwár. The Mápillás are settled at Gangavalli in Kumta and at Honávar. The Sidis occur in Supa and Yellápur, and the Dhobis and Ghuláms in Kárwár and Honávar.

The Naváiyats speak Konkani much mixed with Kánarese, and the Dhobis Konkani mixed with Maráthi, the Mápillás Malayáli, and the rest a modified Hindustáni with a large number of Kánarese and Konkani words. The language of the Naváiyats and Ghuláms does not differ from that of other Naváiyats, nor that of the Dakhni Ghuláms from the speech of other Dakhnis.

The Naváiyats are fair, middle-sized and disposed to stoutness. The men wear close-cut beards. The Dakhnis are of middle height, muscular and spare, but darker and perhaps manlier than the Naváiyats. The Moghals are fair and muscular with short beards and flat short noses. The Maniárs do not differ from the Dakhnis except that they are fairer. The Mápillas are short, stout and sturdy. The Dáldis are for the most part short, flabby and wheat-coloured. The Sidis are tall and robust, dark-skinned, with curly hair and beard, thick lips, and slanting brows. The Kákars are short, stout, and strong, with ruddy complexions. The Dhobis are short, dark, and stout.

Well-to-do Naváiyats have one to three storied houses with stone walls and tiled roofs. They have front verandas where their visitors are received. The inside is divided into several rooms according to the size of the family. Their furniture consists of one or more wooden benches or sofas, low wooden stools, wooden boxes, straw mats, copper and brass cooking and water vessels, copper or brass

first held aloof from the women of the country. Masudi's statement is of great value. There is little reason to doubt that it is true of many other classes of foreign settlers along the west coast of India, whose forefathers married with the women of the country and whose descendants like the modern Naváiyats claim to be of pure northern or western origin.

Chapter III.
Population.
MUSALMÁNS.

plates, and lamps. Some also have wooden cots. The house costs £20 to £500 (Rs. 200-Rs. 5000) and the furniture £5 to £50 (Rs. 50-Rs. 500). Dakhnis, Moghals, and Maniárs live in one-storied houses with mud or laterite walls and thatched or tiled roofs. They also have front verandas which serve for visitors. The insides and the furniture do not much differ from those of the Naváiyats. The cost of the house is £50 to £200 (Rs. 500-Rs. 2000) and of the furniture £2 to £20 (Rs. 20-Rs. 200). Mápillas and Dáldis live in small houses with thatched roofs and mud walls. They are divided into three rooms and have very narrow verandas. Their furniture includes low wooden stools, straw mats, and earthen vessels and lamps. The house costs £2 to £10 (Rs. 20-Rs. 100), and the furniture 4s. to £2 (Rs. 2-Rs. 20). Sidis live in small thatched houses, and Khákars in tiled huts with no furniture except earthen cooking vessels, a few copper vessels, and straw mats for sitting and sleeping on. The houses of Dhobis resemble those of Dakhnis, except that they have sheds for drying clothes. They cost £1 to £3 (Rs. 10-Rs. 30), and the furniture 10s. to £1 (Rs. 5-Rs. 10). The houses of Dakhni Ghuláms do not differ from those of other Dakhnis, nor those of Naváiyat Ghuláms from the houses of other Naváiyats.

The staple diet of the well-to-do is rice-gruel boiled and strained dry and fresh fish curry. The Kákars and others who live above the Sahyádris use millet bread instead of rice and dried fish or mutton instead of fish curry. The poor people on the coast live partly on rice and partly on *rági*. All take three meals a day; the first meal consists of rice-gruel taken at daybreak with mango pickle; the second, at noon, is of boiled rice strained dry, with fish curry; and the third at eight in the evening does not differ from the second. The poorer classes take gruel in the morning, *rági* gruel at noon, and rice and fish curry at night. Kákars and other inland Musalmáns take their first meal of pulse or mutton curry and their second after sunset of bread and curry. Above the Sahyádris most eat mutton daily, and near the coast few eat mutton, fowls, or beef except on grand occasions and on the Ramzán, Bakar-id, and Muharram holidays. Drinking spirits and eating pork are forbidden, though some Dáldis, Kákars, and Kasáis drink liquor and fermented palm-juice. Public dinners are given on occasions of marriage, death, and circumcision. The special dishes are *khír* that is rice boiled in cocoanut-milk and sweetened with molasses; *puláo* that is rice boiled and seasoned with clarified butter and onions and eaten with mutton or beef curry; and rice-bread and fowl or mutton curry. Dakhni Ghuláms use the same food as other Dakhnis and Naváiyat Ghuláms as other Naváiyats. All are fond of smoking tobacco and chewing betelnut and leaves with lime, catechu, and tobacco. Some take snuff and others take *bhang* or hemp and opium, but these practices are considered discreditable. A feast to a hundred men costs about £2 (Rs. 20).

The Naváiyat men wear réddish checked waistcloths called *lungis* hanging from the hip to the ankles without passing the end between the legs. Their headdress is a small embroidered red skullcap with a red cotton or silk handkerchief wrapped round it.

Chapter III.

Population.

MUSALMÁNS.

Indoors the upper part of the body is bare; out of doors they wear a white or coloured cotton or silk jacket with a cotton or silk shawl which they carry under one arm or over one shoulder. They wear country sandals. Indoors the Naváiyat women wear the robe like other Musalmán women and a bodice with short sleeves and a back. Out of doors they use wooden shoes like those worn by Hindu *sanyásis* or ascetics, and a checked overcloth which covers their head and the whole body like a veil and cloak. Among the Naváiyats a man's every-day dress costs 8s. to £1 (Rs. 4-Rs. 10) and a woman's 6s. to 16s. (Rs. 3-Rs. 8). Dakhni and Maniár men ordinarily wear a white waistcloth passing the skirt between the legs, a shouldercloth, and a headscarf, none of which differ from those worn by high class Hindus. Those who are military officers wear white drawers, long white or coloured coats, head-scarves, and shoes. Government messengers who belong to this class of Musalmáns wear a jacket or *bandi* instead of the waistcloth. The women wear the robe without passing the skirt between the legs, and a bodice with short sleeves and a back. The upper end of the robe after covering the back is drawn over the head and breast. When they go out they wear a loose white over-cloth or sheet which covers the body except the face and feet. A man's every-day dress costs 6s. to 12s. (Rs. 3-Rs. 6), and a woman's 8s. to 12s. (Rs. 4-Rs. 6). Among the Mápillas the men wear a white or checked waistcloth without passing the end between the feet, a close fitting jacket, a red headscarf, and sandals. The shape of the clothes does not differ from that of the Naváiyats but the material is cheaper. The women wear the robe like the waistcloth without drawing the upper end over the back. They cover the upper part of the body with a loose jacket, and the head, like Khoja women, with a white or coloured kerchief. Dáldi men wear the loincloth and wrap round the waist a narrow cloth without passing the end between the legs. They also wear a shouldercloth and a skullcap. Kákar, Kasái, and Sidi men dress in Maráthi fashion, in a waistcloth, a tight fitting jacket, and a headscarf. The women of the Dáldis, Kákars, and Sidis wear the robe without passing the skirt back between the feet. They draw the upper end of the robe over the head, and wear a bodice with short sleeves and a back. Neither Dáldi, Kákar, Sidi, nor Mápilla women wear the overcloth when they go out-of-doors. Most Naváiyats, Dakhnis, and other well-to-do men wear either country sandals or Dhárwár shoes, costing 1s. to 1s. 6d. (8-12 *ans.*) the pair. Both men and women keep costly clothes in store and wear them on holidays and at weddings. Boys of less than fourteen generally dress in a pair of gay coloured drawers or *paijámás*, a long coat, and a headscarf with a pair of slippers; and girls in skirts and backed bodices. Boys wear round their neck silver chains with a pendant gold coin either an Akbari *mohar*, an English sovereign, or a Portuguese crusada. They also wear silver bracelets and gold or silver finger rings. Girls wear gold nose and ear rings, gold or silver necklaces, gold or silver bracelets, and gold or silver finger rings. Men wear few ornaments except a silver waistband and a set of gold or silver finger rings. Women wear gold noserings,

Chapter III.
Population.
MUSALMÁNS.

earrings, necklaces, bracelets either of gold or silver, and gold or silver finger rings.

The Naváiyats, including the Ghulám Naváiyats and the Maniárs, are even-tempered and hardworking, but have not a good name for honesty. The Dakhnis including the Ghulám Dakhnis are hot-tempered and truthful but lazy. The Dáldis are lazy and timid. The Moghals, Mápillás, and Sidis are hardworking but proud. Khákars are willing to work but have not a good name for honesty. The Dhobis are quiet hardworking and even-tempered.

Except a few head and chief constables, some pensioned military officers, and some revenue clerks, most Dakhnis are either messengers in the revenue and judicial departments and police constables or husbandmen, or petty traders retailing fruit eggs and hides. A small number live on incomes derived from hereditary land. The Kasáis are sheep-butchers and earn about £20 (Rs. 200) a year. Some Dakhnis who live on the banks of rivers own and work boats. Maniárs are mostly peddlers hawking cotton and thread, glass bangles, beads, knives, needles, combs, and sundry silk articles; some of them also deal in cloth. Moghals, Mápillas, and Sidis are unskilled labourers and gardeners. The Dáldis, from *dalad* fishing, catch and cure fish and go to sea as sailors. Kákars work as horse-keepers. Naváiyats are large landed proprietors and merchants, who deal in country and European cloth. They are also moneylenders. The Naváiyat Ghuláms are traders and the Dakhni Ghuláms are messengers and husbandmen. The Naváiyat traders earn £50 to £200 (Rs. 500-Rs. 2000) a year. The yearly salary of Naváiyat clerks employed in shops, exclusive of food, varies from £10 to £30 (Rs. 100-Rs. 300). The Maniárs earn £10 to £30 (Rs. 100-Rs. 300). Except of landholders, military pensioners, and clerks the average yearly income is about £10 (Rs. 100). All rest from work on the Ramzán and Bakar Ids, and on the last two days of the Muharram. In the rural parts if a Musalmán dies the other Musalmán villagers stop work for a day. Traders are busiest in the fair season and husbandmen during the rains. Naváiyats and Maniárs save enough to meet marriage and other special expenses without borrowing. Dakhnis and others, though not scrimped for food, borrow to meet marriage expenses and are generally in debt. Dáldis generally build their huts on lands belonging to others; but most other Musalmáns own land either as proprietors or as permanent tenants.

Except Dáldis, Kasáis, Sidis, and Kákars, the Kánara Musalmáns are careful to keep the rules of their religion. Each settlement, however small, has a mosque with a *mulla* or priest and daily prayers, and a special weekly meeting on Fridays at noon when the *kázi* or judge, the deputy *kázi*, the *khatib* or preacher, or the *mulla* leads the prayers. The Naváiyats, Konkansis, Mápillás and the Dáldis are Sháfis and some of the remaining classes are Hanafis. In most houses the *Kurán* is read either by the head of the family, or if he cannot read by some hired reader. The different Muhammadan settlements are grouped into circles, each under a *kázi* who is an hereditary officer holding a diploma and free-grant

Chapter III.

Population.

MUSALMÁNS.

from former Musalmán rulers. These grants have been continued by the British Government. But the *kázi's* duties are now confined to registering marriage contracts and presiding over meetings to settle social disputes. The *khatibs* and *mullas* also hold free land-grants. Where the *kázi's* circle is too large to admit of his attending all marriages he appoints a deputy or *náib*. The *mulla* can read prayers and the *khatib* can preach whether or not the *kázi* is present, but the *náib* cannot act without the *Kázi's* permission. The mosque is generally in charge of at least four laymen of character called *mutavállis* or wardens. The *mullas* are also leaders of the burial service, preparing the shroud, bathing the body, and reading prayers at the grave. Besides at mosques Musalmáns worship at the shrines or *dargás* of saints or *pírs*. At these shrines people make vows, burn incense, and offer plantains, molasses, and cocoanuts. Each of the larger shrines has a beadle or *muzávar* whose office is to sweep and light the shrine and receive the vows. They also hold Government lands free of rent. Once a year on the anniversary of the saint these shrines are lighted and a dinner is given to the Muhammadans of the neighbourhood. Most Kánara Musalmáns have a fair acquaintance with the leading tenets of their faith. They believe that when the funeral party retires forty paces from the grave, two angels called Munkir and Nakir enter the grave and ask the dead man, by whom he was created, who is his Prophet, and whose rules of conduct he followed. If the man's life was good he answers My God is Alla, my Prophet Muhammad, and my conduct was guided by the precepts of Muhammad. If a man's life has been sinful he grows confused and is unable to answer. After these angels have visited it, the soul of the righteous enjoys the pleasures of heaven and the soul of the wicked suffers the torments of hell till the judgment-day when the righteous go to heaven and the wicked for a certain period to hell. Eternal damnation is reserved for the unbelieving.

As women seldom take part in processions during the day all joyful Musalmán ceremonies are held at night. When women are required to go out during the day they are careful to keep to bye-paths and both at night and day they enter the house by the back door. After child-birth women keep the house for forty days. As soon as the child is born it is washed, wrapped in a cloth, and laid in a winnowing-fan. The *mulla* or some elderly neighbour comes, offers a prayer, and names the child. For three days the mother is fed on rice-gruel sweetened with molasses and without salt, and the child with rice water mixed with molasses. On the fourth day the mother gets her usual diet and begins to suckle the child. The midwife who may be of any caste remains with the woman for six days. About nightfall on the sixth women neighbours come to the house. The midwife places on a plantain leaf two pounds (one *sher*) of rice, a cocoanut, some betelnuts and leaves, and some plantains and jessamine flowers. Fine cooked rice seasoned with butter and the fried leg of a cock are offered to the contents of the plantain leaf with the prayer that the child may be destined to fare well. Women watch the rice and betelnut by

Chapter III.

Population.

MUSALMÁNS.

turns during the whole night. The rest of the women, after taking a supper of rice, fowl curry, and sweetened rice and cocoanut milk or *khir*, pass the night in singing. At dawn the midwife carries the things away and the guests return to their homes. On the fortieth day they cook rice curry and sweetened rice boiled in cocoanut milk, and ask the *mulla's* wife and other women. When the guests are come the young mother goes along with them to the well, and lighting a lamp waves it over the well. Lamp-black or antimony is rubbed on the well, and a couple of betel leaves and nuts are dropped into it. They return to the house and are feasted.

Boys are circumcised between one and eight. The village barber, who is specially trained for the work, performs the operation and is paid 1s. to 4s. (8 *ans.*-Rs. 2) in cash, besides a new handkerchief worth about 1s. (8 *ans.*). On the day before that fixed for the ceremony a dinner is given to propitiate the spirits of the dead. The ceremony of circumcision generally takes place in the afternoon. In the country both men and women are invited. The boy is seated on a stool and his hands and feet are held by some strong man. The mother who is surrounded by women guests is made to stand in a small wooden tub filled with water with two rice cakes on her head. The barber draws out the foreskin with a pair of pincers and cuts off the skin with a razor. As soon as the operation is over a little water from a metal pot is poured on the head of the boy's mother. The cakes which were on the mother's head are given to a Musalmán beggar with 1½d. to 6d. in cash (1-4 *ans.*) and some molasses. The guests are treated to a meal of rice, curry, and rice sweetened and boiled in cocoanut milk. The ceremony costs £2 to £10 (Rs. 20-Rs. 100). Few perform the *bismilla* or initiation but all perform the *akhika* or sacrifice ceremony. The sacrifice consists of killing one or more goats and feeding the caste people with *puláo* and meat curry. Naváiyat, Dakhni, Maniár, Moghal, and Ghulám women do not appear in public except with a veil or *burka*. Mápilla, Sidi, Kákar, Dhobi, and Dáldi women go out without a veil.

There is no rule enjoining early marriage, but girls are generally married before they come of age and boys between sixteen and twenty-five. Divorce and widow marriage, though allowed, are rare. Formal proposals for marriage come from the bridegroom's father who first ascertains from the bride's people that the proposal will not be rejected. The master and the mistress of the bridegroom's house, accompanied by male and female neighbours go to the bride's house with a robe and flowers, and betel leaves and nuts. The women go into the house and dress the girl in the new robe and deck her with ornaments and flowers. The men fix the amount of the marriage settlement or *mahar*, which the husband has to pay the wife. The amount varies from 10s. to £100 (Rs. 5-Rs. 1000). Betel leaves and cocoanuts are then distributed to the house people and neighbours and all present are treated to a meal of rice curry and sweet rice boiled in cocoanut milk. Like other natives of Kánara they erect large temporary booths, and send a man called *izni* whose duty it is to invite all the community to be present

during the marriage. The marriage ceremonies last five days. On the first day the feast of *hakdars* in memory of deceased ancestors is held, and neighbours, particular friends and relations are invited. This feast consists of *puláo* and fowl or mutton curry. On the second day a party from the bridegroom's house and another from the bride's go in procession with molasses turmeric paste sweet oil and scented flowers, and deck the bride with flowers and rub her with the paste, oil, and powder. After this the whole community are invited and treated to a meal the same as that on the previous day. On the third day, after the arrival of the guests, a party from the bride's house come with music bringing a garland or *hár*, a crest or *tura*, and a badge or *shera* of flowers, a gold ring with the bridegroom's name engraved on it, another ring, a headscarf, a long coat, trousers, drawers, a handkerchief or *rumál*, a pair of sandals or *juta*, a copper tray for betel leaves, a brass spittoon, a small copper pot, a brass basin or *tasht*, a copper plate or *thala*, a copper cup or *lota*, and nine new earthen pots. These things are taken into the house where a party of twenty-five women are assembled who have come from the bride's house by bye-paths. The bridegroom then comes and bathes in the bath-room and after he is bathed his female relations pour on his head scented water from the nine new pots that came from the bride's house. They then make the bridegroom sit on a stool and wave round his head copper coins which they drop in a tray laid at his feet. They afterwards place in his hands silver coins worth 2s. to 10s. (Re. 1 - Rs. 5). The money which was waved round his head is given to a Muhammadan woman called *mushaka* whose duty is to accompany the people of the house when they go to invite women guests. The men guests are asked by the *izni*, who has a fixed allowance and for his services has the right to take to his house a plateful of cooked food from all public dinners. The bridegroom afterwards goes to put on the dress brought from the bride's house and the guests begin to feast. After the meal the bridegroom fully attired comes into the wedding booth. When he makes his appearance the guests rise and salute him and again sit down, and he takes his seat along with them. All relations and friends of the bridegroom then rub him with scented oil and present him with ornaments of gold or silver or with shawls or waistcoats. Meanwhile the guests amuse themselves listening to singing and dancing girls. When this is finished the bridegroom goes in procession, often on horseback, to the bride's house in company with all the guests. This is called *shabgast*. As soon as the procession enters the bride's wedding booth the bridegroom's party is received with every mark of respect, and the *kázi* or his deputy draws out and registers the marriage contract which is signed by the bridegroom and by the agent for the bride. When the marriage contract, which provides for a marriage settlement, is read in the booth the mother or any kinswoman whose husband is alive puts round the bride's neck a fivefold string of black beads. This is called the *lucha*. The *kázi* is paid a marriage fee of 6s. (Rs. 3). If the ceremony is performed by the deputy *kázi* he keeps 4s. (Rs. 2) and hands the remaining 2s. (Re. 1) to the *kázi*. The rest of the night is spent in hearing songs and watching dancing-girls dance. Most guests,

Chapter III.
Population.
MUSALMÁNS.

Chapter III.

Population.

MUSALMÁNS.

except near relations and special friends, retire before daybreak. In the morning a feast is given by the bride's people, and in the afternoon, at the invitation of the women the bridegroom enters the women's quarters where he sits on a bed with a companion, who is generally a young lad. The bride is seated opposite to him, with her face covered. Between them a copy of the *Kurán* is placed on a low wooden stool. The white sheet that covered the bride's face is removed by a near female relation of the bride. The bridegroom, the bride, or any other person who can read Arabic, opens the book, and the chapter on peace is read aloud. The bride then bids farewell to her parents and relations and is led by them into the hall where the sister of the bride or some other near female relation says to the parents of the bridegroom, 'Heretofore we cherished the girl as we could. Now we make her over to you and pray you will treat her as your daughter.' At this the bridegroom comes forward and lifting the bride in his arms places her either in a bullock carriage in which he and his companion and the bride's female companions also sit, or on horseback. A private dinner party is then given in the bridegroom's house. Next morning the pair are bathed by women in turmeric water. At night they go to the bride's house where they are again bathed. On the fifth day the pair return to the bridegroom's house and a feast is given to all the female relations of the bride who are specially invited. After the feast cocoanuts and wheat-flour cakes, stuffed with scraped cocoa-kernel and molasses and fried in cocoanut oil, are put in the laps of all relations, one cake in the laps of distant relations and seven in the mother's lap. This is called parent-meeting or *samdi miláva*. During the whole of the marriage Musalmán women sing Hindustáni songs in the house and country musicians play. About a fortnight after the marriage the bride comes to her parents with a variety of sweetmeats which are distributed to her relations friends and neighbours. She remains at her father's for a week or ten days and returns with similar eatables which are distributed among the boy's friends. The couple are afterwards invited with some friends on the *Khudba* holiday and after dinner the bridegroom and bride are presented with clothes. Then the bridegroom goes home leaving his wife to follow in a couple of days.

If a married girl is living in her husband's house when she comes of age, women from her own house accompanied by musicians go to her husband's with several kinds of sweetmeats. On arriving they enter the women's room and deck the girl with flowers and lay in the upper half of her robe a small quantity of sweetmeats, part of which she eats. A dinner is served to the visitors and to female neighbours, and they return home. If the girl is living at her mother's when she comes of age a party of women from her husband's house come and deck her with flowers and are given a dinner. The cost of this ceremony varies from £1 to £2 (Rs.10-Rs.20). When a woman becomes pregnant for the first time her mother's people treat her in the same way as when she came of age. At the seventh month she is taken to her mother's house and seldom returns to her husband until four months after the child is born.

When a man is sick beyond hope of recovery some one who

Chapter III.

Population.

MUSALMÁNS.

can read the *Kurán* is called and in a loud voice recites the chapter on death and the happy future of the believer. The creed and the prayer for forgiveness are read and a little sugared water is dropped into the mouth of the dying man. When all is over the people of the house wail bitterly and beat their mouths. The eyes of the dead are carefully closed and the great toes are tightly tied together. On hearing of the death all men of over ten years of age come decently dressed to the house of mourning. The bier and a plank about six feet long by two broad is brought from the mosque. A plot of ground about six feet by three is dug about six inches deep and a scaffolding of bamboos about a foot high is tied over it and the plank laid upon it. The toes are untied and the body is carefully washed with hot water by men if it is a man, and by women if it is a woman. It is then clothed in a white waistcloth or *lungi* and a long shirt called *kafni*. Antimony or black salve is applied to the eyes, and the body is wrapped in two white scented shrouds which have been prepared by the *mulla*. The shrouds are tied with three bandages, at the head, the middle, and the feet. Before the bandage is tied over the head friends relations and neighbours come and beg pardon for any evil they may have done the deceased and offer him their forgiveness should he in any way have wronged them. The wife comes forward with sobs and frees her husband from the marriage settlement and the mother frees him from the claim which she has to his support. The bandage is tied above the head and the face is hid. The body is laid in the bier and carried on the shoulders of four men who with others call *Láíláha illalláh*, 'There is no God but one'. As soon as the body is taken away, the widow takes off her lucky necklace, her nose-ring, her glass bangles, and her bracelets. As they carry the body the bearers pray that the sins of the dead may be forgiven. The body is taken to the mosque and laid there, while the people wash. They then stand in three lines behind the bier and pray, and after praying start for the grave. On reaching the grave, which has already been dug, the people once more pray. Two of the bearers go into the grave and one standing at the head and one at the feet lower the body and lay it with the head to the north, leaning on the right side, that it may face Mecca. When the body is in its place all the three shroud bands are untied. All present repeat the prayer called *kulkula*, and pass to two men in the grave three handfuls of earth which they lay under the head of the corpse. The men in the grave come out and all thrice throw handfuls of earth into the grave saying, 'Of earth we made you, to earth we return you, and from earth shall raise you on the resurrection day.' The *mulla* prays and pours a large potful of water on the grave. The whole party retire forty paces and again pray. After this they return to the house of mourning, and standing at the door, pray for the soul of the dead. Relations and particular friends remain with the family and dine with them. Some near relations pass their time at home reading the *Kurán* with friends and relations until the fortieth day, but most only till the tenth day. On the second and the third day they go to the mosque and pray. On the morning of the third day a large number

Chapter III.
Population.
MUSALMÁNS.

of friends and relations meet in the mosque, and after hearing the proper portion of the *Kurán* read, pray that the merit of this act of devotion may pass to the soul of the dead. On this a tray of flowers and a vessel of scented water is passed among the guests who each pick one flower, dip it in the scent, and lay it on the grave with the short prayer called *Darud*. The rest of the flowers and the scent are also laid on the grave, and two stones are planted on the grave, one at the head and one at the foot. Fried rice called *churmuri*, dry dates, and sweetmeats are handed round and the guests withdraw. On the tenth and fortieth days after death, and again when a year is over, dinners of mutton are given, when the guests pray that the dead may rest in peace.

Among Kánara Musalmáns the Naváiyats, the Dakhnis including the Moghals, and the Konkanis hold the highest social position; next come the Maniárs and Memans, then the Mápillas, Khákars, Ghuláms, Sidis and Kasáis, and last the Dhobis.

Serious breaches of social rules are brought to the notice of the *Kázi* who calls a meeting of adult Musalmáns, and presiding over it passes a decision in accordance with the opinion of the majority. Minor offences are punished with fine which is partly credited to the mosque and partly spent in entertaining the community. In scandalous cases the offenders in addition to paying fines are ordered to ask public pardon. In default the offenders are excommunicated until they submit to the decision of their caste-fellows.

Under the influence of European officers, Musalmáns are beginning to send their boys to vernacular schools and may be said to be in a fair way of improving.

SULTÁN LADS.

Sulta'n Lads, numbering 81 of whom 40 were males and 41 females, are found in the Haliyál sub-division. They are half-Muhammadans and half-Hindus and have Mullás for their priests. They are said to keep all Hindu customs on the occasions of birth marriage and death, and do not undergo the rite of circumcision. They are butchers and liquor-sellers and are comparatively well off.

TURK BÁBIS.

Turk Bábis, numbering 65 of whom 35 are males and 30 females, are found at Murdeshvar in Honávar. They are said to be descendants of Konkani and Sonár outcastes. The founder of the caste is believed to have been one Bábi, who, having been forcibly converted to Islám by Tipu Sultán and having reverted to Hinduism on Tipu's death, gained the surname of Turk, which is the common title for Muhammadans in Kánara. His family intermarried with the illegitimate children of Sonár and Konkani women and this practice still continues. The names in common use among the men are, Ganpaya, Rámaya, Shivappa, Sheshgneri, and Kushta, and among the women, Nagamma, Shanteri, Subbi, Savitri and Rukmini. They are fair, muscular, and strongly-made, living in one-storied houses with either mud or laterite walls and thatched or tiled roofs. Their ordinary diet includes rice, vegetables, and fish. Their holiday dishes do not differ from those of the Konkanis. The dress and speech of the men as well as of the women do not differ from those of the Konkanis. They are petty dealers and husbandmen tilling either their own or hired land.